

THOUGHTS ON
TRAINING
FOR ALL CLASSES
OF PEOPLE

BY
HATTIE BASSETT



Class L.B.41

Book .B3

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THOUGHTS ON TRAINING

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of People



By

HATTIE BASSETT

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PART ONE

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”—Mat. 11:28.

“Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”

—Luke 12:37.

PREFACE

The writer believes that whatever is good for one person to know is good for all persons to know; and so steadfast was this belief that she included the phrase, "for all classes of people," in the title. As a matter of fact, each person often learns from the intelligence manifested from some other person, or we would not have been commanded to: "Go and preach," "Let your light so shine," etc. Then each must in some measure, at least, manifest enough intelligence to instruct his associate.

**Good for
all if good
for one**

Individuals, "in the course of human events," learn from each other in an untold degree; therefore, all should be taught the best things in the best way. No good information should be withheld because this one or that one follows this or that occupation for a livelihood. Concerning Part Two, from the standpoint of advancement, it is more necessary for mothers and fathers to

**Occupation no
barrier to
knowledge**

PREFACE

know how to teach than it is for teachers to know how to teach. They are with the children more hours than the teachers are. Again it may be said that, if teachers and other classes of people grew up under tactful instructions they would know how to instruct tactfully.

**Classifying
according
to work**

By "classes of people" the author, classifying according to professions, means farmers, merchants, clerks, carpenters, lawyers, housekeepers, milliners, and so on.

**Can be re-
read with
profit**

The contents of this book are not published with a view that they may be hastily scanned and permanently discarded. The third part has been arranged to aid readers in ready research. With the proper use of the students' index a reader may speedily find pointed suggestions from which he can make practical applications, and practical applications seem to be the "line upon line, precept upon precept," that mankind needs.

HATTIE BASSETT.

ECONOMICAL PHASES

What hast thou in the house?
—II Kings 4:2.

There seems to have been a great deal said and written about economics, but not much economy practiced. Those who advocate political economy calculate it on too large a scale for the individual to gain much applicable information. It is dealt with in such bulky quantities, and among business establishments, not in direct touch with the average family, that the real meaning has not been uncovered in the homes where the scale of measurement runs to the extreme opposite in *avoirdu-pois*, and the diminutives stand for the vast. The enormous consideration is all right for those who manage

Colossal
figures

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nation-wide affairs, or even in extensive physical and political sections of country.

Definition

These supporters of economics frequently heed very little of its teachings within their own personal utilities and expenses. It makes no difference whether economy is observed analytically, synthetically, or simultaneously, it concerns the home, and each participant in that home. The International Dictionary, which is used authentically, says that economics is the science of household affairs, or of domestic management. In the first point, the domestic management that is closest home, and under the control of the individual is his personal expenditures. Furthermore, the dictionary defines an economist as one who expends money, time, or labor, judiciously, and without waste. The seeming

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natural way to manage rationally then, is for the spender, or the laborer to use without waste the money, time and labor which he possesses. He may know exactly how to take care of his interest and small per cents, nevertheless, it is his plan of investing for returns or non-returns that makes for, or against, this science of affairs.

The pursuance of it depends upon the economic thought which is imperatively mental. The broad and free invitation of "whosoever will" opens the door for seekers to come into the thought, the exercise of which he may be more comfortable on less means. A frugal propensity can not be thrust on the non-seeker with good effects; at least, the proper mentality is not mortally forced into the mentality of another, and terminate in the renewal of mind that St.

**Entirely
mental**

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Paul taught his followers. If the person thinks he can do on a small quantity of supplies, he can; if he thinks that worldly pleasures are not necessary for his good, it is, "as he thinketh in his heart, so is he." On the other hand, if his highest understanding allows him to require multiplied supplies, clothes, and pleasures, these will form his mental realm—what he perceives in his consciousness which is no more nor less than what "he thinketh in his heart." What he perceives may be a mortal concept—a wrong thought. If he is controlled by a wrong thought what he thinks and does will be far, far away from what is right. It will have little to do with God's unchangeable, eternal plan of facts—the truth about being.

**The
talents**

In the study of demand and supply we learn that every gift comes from

ECONOMICAL PHASES

one infinite source, and every gift that can be utilized is a talent. In the scriptural record of the talents their use did not depend on the strength of muscle or of bone, but all depended on the mental attitude of the receivers. There existed within the mental realm of the first servant a consciousness that he could, and would use his talents. The same consciousness existed in the mentality of the second servant. The third servant sought no more exalted understanding than to hoard, or to waste his possession. In manifesting that understanding he stood as a product of his thoughts—what he thought in his heart.

The divine penalty for waste, and **Forfeiture** mere selfish gain, and neglect of exemption, is forfeiture. A waste in money may mean a forfeiture in

THOUGHTS ON TRAINING

food, that is, the waster may be deprived of a necessity which that money would buy; a waste in food may mean a forfeiture in some other needful commodity. Extravagance of time, money, and labor may bar the one in question from proper discernment of the righteous way. There is a sowing and a reaping in the forfeiture of good. If we sow to misuse, we reap to need. Waste and useless articles illustrate misuse. Destitution is often the manifestation of misuse somehow, somewhere of the God-given elements of time, money, or labor—a manifestation of the disobedience of the first commandment, and a departure of faith in the true God, the giver of all gifts. Divine justice affirms that we shall not be unpunished for this careless relinquishment and slothful service; thus our reaping is according to our sow-

ECONOMICAL PHASES

ing; it is as certain in economics as in daily deeds.

A reward (a salvation) in regulative sustenance is as profitable as a reward in any phase of humanity. Earth does not fail to supply, but so-called mortal man may fail in its appropriation. There is no waste in the vegetable kingdom. It sends its bountiful products into the animal kingdom for food, clothing, and shelter; what humanity can not consume falls back into the soil to enrich it. The mineral kingdom that man can not consume remains in the soil for future supply, or aids in support and formation of the earth. The adaptation of every plant, and animal to its own compatible clime, the suitable pursuit and zone of every race is the wisdom thereof. These eternal riches to mankind existed in

**Judicious
nature**

THOUGHTS ON TRAINING

the realm of everlasting thought, before they were manifested to the world.

Natural
thought
is econom-
ical

This is a creative plan. Nature means the creation, the universe. Thought that has its nativity in the cause of originals is natural thought. The economical idea is the natural thought; it coincides with nature to meet the needs of man. It is no man-made law; it is given from the supremacy of gifts and conforms to the law of its purpose. Nature's supply is complete. It is inexhaustible. Sparing as it may seem, it is not bound or limited, because at the point where one aid is exhausted the same, or another one is supplied to fill the need. Mortal man's interpretation might say: "I have no more." God's infinite love says: "Come unto me; my yoke is easy." Comfort

ECONOMICAL PHASES

abounds. Man's extremity is God's opportunity. "Ask whatsoever ye will in my name."

The extravagant idea of resources and utility is the unnatural thought. Instead of conforming to nature's furnishings it often discards even that which it has. Wrong notions of the gifts from above are not natural to the giver because those notions have no nativity in the supreme, omnipotent source.

**Unnat-
uralness**

In economics the prudent management is the natural management because nature and its manifestation are not imprudent. The wise executions are the natural ones, for wisdom is not unnatural. The economist studies discreetness, skilfulness, and discernment. These qualities are natural elements which belong to the perpetual fitness of ceaseless activity.

**Proofs of
judicious-
ness**

THOUGHTS ON TRAINING

Nature, solved to its loftiest significance is not undexterous, or indiscreet, but is sagacious throughout the universe and appears to the economist in positive, well-advised guidance and administration. If a thrifty thought is not a judicious proof of its naturalness, its opposite would be true and we would recognize nature in the light of a material law.

Specific treatment

In addition to a vision of universal economics we are forced to learn a specific treatment in which we study our dominion, a unity in a dominion that proclaims whosoever will may be endowed with the right of using endless opportunity—power—talent. These specific considerations may be phases of essential articles, unabusive handling of things, adequate belongings (not luxuries, and not limitations) and the retouching to make old things serve as new ones.

ECONOMICAL PHASES

The two controlling principles that underlie the value of every object are its use and its durability. Its use is the service of its purpose; its durability is its strength to perform its purpose. If an object is a conducive convenience to rapid labor and substantial returns; if it is a time and labor saver; if it is serviceable in time of need, it fulfills its first principle and becomes an investment instead of an outgo. The more frequently it consummates its aim the greater is its durability, and the repetition of its service is the economy thereof. Therefore, in the economic thought, use and durability govern purchase and invention.

Two controlling principles

It is not always saving to withhold a purchase. If by the advantage of a merchandise the laborer can increase his earnings above the value of other

Expenditures sometimes a saving

THOUGHTS ON TRAINING

methods, its buying is a gain, and is reasonable. Amount of labor, amount of time, and amount of goods must be taken into the calculation. The needful, useful, beneficial things are always economical. Then it is a waste, or an extravagance to do without the aid of wares if they are obtainable.

**Expendi-
tures
sometimes
a waste**

One can quickly see, from the foregoing facts, what the wasteful expenditures are. Articles that can not increase the earnings, those for mere pleasure, those for mere luxury, and those purchased solely to excel the appearance of some one else. These unprofitable expenses are not always counted by the summing up of large outputs of money. Often they arise from the repetition of small and distributively priced articles, especially with the individual and in

ECONOMICAL PHASES

the sphere of his home. The masses of people are not, and can not be in touch with products in the bulk, but each one is constantly in touch with the uncompacted retail form with which people seem to busy themselves; the strife should not be with goods, it should be with the eternal justice of things.

The philosophy of Benjamin Franklin was sound when he said: "Beware of little expenses, a small leak will sink a great ship." Economical phases may relate to the management of any, or of all households, of all emoluments usable for man's comfort, whether it be in one or more than one of the four necessities of maintenance—food, clothing, shelter, or employment.

The width
and
breadth of
economy

The spendthrift may ask: "Why be saving?" The frugal manager may

Pointed
questions

THOUGHTS ON TRAINING

ask: "Why be wasteful?" There is no logic in the enlightened ages that teaches the destruction of a useful thing. Sometimes the owner is unable to utilize it—even incapable of putting it where it can be utilized. In that case it is termed refuse and is destroyed, but that does not subvert the fact that if the rubbish could have been gotten to its relative mass it would have been good for something. It is needed somewhere in the universe, or it has been purchased at the sacrifice of something else, or caused excessive labor in some industrial line.

**Peasantry
taxed**

Moreover, it may have taxed the peasantry of the race in order that the well-to-do may possess, and waste if they like, what they do not own. The latter may argue that he spends his own money for his own

ECONOMICAL PHASES

pleasure, and that his expenses do not in any way cost his fellowman, or the peasantry of the race a penny for him to live as he likes. The former knows that necessary products may advance in price simply because they are used in overabundance by those who can unhesitatingly afford them. For instance, pastries, candy, and other table luxuries in the home of the rich, the modern liver, or the prodigal, makes a demand on the production of sugar which keeps the price of sugar beyond a reasonable price to the less moneyed consumer. The present consumption of gasoline, in the United States, for joy-riding among people, who have time and money for pleasure seeking, has increased the demand until the poor person pays ten cents more on the gallon to cook a scant meal on a two-burner gasoline stove. Thus we see

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that for every gallon the poor person uses he pays ten cents for the cause that increased the price. Of course, a few dimes would not be objectionable but this habit seems to be indulged in day in and day out. Necessitarianism to the extent of correcting evils is justness.

Costly apparel

Many similar examples might be numerated, but suffice it to say that another line of illustrations may now be mentioned. There has been so much said, written, and experienced on the subject of dress that it seems almost a desperation to try to reason with the commonality. Parents, preachers, authors, and lectures have, to some extent denounced the undue lavishness in wearing apparel. It seems unequivocal use to continue in the same orthodox manner of rectifying these faults.

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The thought of draping the body more elaborately than usual, or of excelling some one else in dress appearance seems to have come upon its adherents as a manifestation of false pride—perhaps from envy, perhaps from some other mortal thought. The scriptures teach us that evil is the cause of disease. “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep.” (I Cor. 11:30, 29). Inasmuch as evil produces disease, this excessive dress-thought has come to be a disease upon its worshipers. It requires the same method to heal, or to overcome exorbitance here as elsewhere; the mind must be renewed.

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A better appreciation

The author is often reminded very forcibly and pleasantly of a better thought a certain influential business man expressed a few years ago. He sold a small cottage and built a more handsome and modern residence. A friend congratulated the man for his new home, but the man said: "Congratulate my wife, I owe it to her. During all these years she has economized and no doubt has saved me the price of the home while many other women would have spent it in fine dress. My wife looks as good to me in her calico housedress as she does in her silks." When men in general are of this opinion they will find it much easier to keep out of debt.

Lack of clothes is not the problem

It is a common occurrence to hear human beings, who own at least a dozen suits, say: "I have nothing to wear." This is having other gods

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before us. First, a god of money that we may surpass in prices; second, a god of dress that we may excel in appearance; and then a god of social position that we may experience the so-called joy of a higher seat—a finer pew, or a more expensive entertainment. Mortal mind grows tired of something and thinks that what it sees has changed when in reality there is no change in its form or the purpose for which it was bought. The state of mind is undergoing material senses. The day will come when these false prides will not guide our actions.

As the economic thought is especially based upon quantities it brings us directly into a practical mathematical world. Mathematics is based upon two principles, namely: addition and subtraction (metaphysically speaking it is based on

**Mathe-
matics in
economy**

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addition) plus and minus, the collecting of quantities, and the distributing of them, be it goods, groceries, or garments whether real estate, personal property or cash. The distribution of wealth, possessions, or income—whether great or small—is comparatively easy and can not to mortal sense be done without mental or physical labor. Goods may be abused or destroyed; groceries may be wasted in many ways. Unprepared for the table they may be allowed to decay, or fresh from the table they may fill slop buckets and garbage cans. Spoonfuls of ingredients amount to much in the culinary arts. Garments may be half-made, torn out, washed out, or discarded as out of date, prematurely, but the task of addition, earning new to take the place of the subtracted old, is a

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much more difficult task than the minus process. Convenient accommodations cost money, and money costs labor, but human beings, under the wrong system of teaching, readily become dissatisfied with products and cast them aside to purchase new ones, oftentimes getting a weaker article instead of a stronger one—probably at a greater cost. The casting aside is easy enough within itself, but the wasted provision, whether it be a garment, piece of furniture, tool or utensil, carries with it the worth of another to fill its place, and these costs require, as they should, the so-called hardships of life.

Generally speaking, skilfulness in sustentation is recorded from the maintenance of humanity; thus, it deals with the demonstrations of thrift and the industry of people both collectively and individually. In

**The plus
and
minus**

THOUGHTS ON TRAINING

economy the difference between plus and minus is typical of the difference between work and play. Both work and play require time, power and intelligence. When these elements are used in play their values are subtracted from the values of work, and when they are performed in work their values are subtracted from the values of play. Again, the plus-and-minus profit is promptly seen in the resulting difference of industry and indolence. Economy must be computed upon the monetary estimation of supplies worth from a penny to a million dollars, and not merely upon money itself. To discard an object because it is old requires the price of the new one to replace it; perhaps, a dearer price for a substitution.

Concrete examples

The identity of the foregoing rules must be observed in various classes of conveniences. A certain farmer used

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wheat sacks which had been in his possession forty-two years. His neighbors, from the effect of a different way of thinking (and not from the wheat or the sacks) were forced to buy from ten to twenty sacks while the economist bought one. You may say what does that have to do with your case? In summing up and balancing your commerce, from its cotyledon state to its maturity, there may be myriads of parallels. The populace must learn that per cent and percentage are involved in everything that is calculable. Now, to the man who bought one sack while another bought ten there was an economy of ninety per cent; to the man who bought ten sacks while his neighbor bought one, there was a waste of ninety per cent. Again, the man who saved his ninety per cent might invest his money in a line

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of commerce which would return him dollars, and investing these dollars might return him manifold sums, during which time the slothful manager would be wasting and buying, creating an unnecessary demand on materials, and depriving some localities of their befitting amount at proper prices.

Thinking in saving

An alert farmer used a plow ten years while one not so vigilant was forced to purchase a plow every two years. The per cent is great and these ratios of per cent exist in general and specific utilities of raw and finished products. Per cent in vegetables, per cent in crops, in fuel, in apparel, in groceries, in grain, in tools, in furniture, and in labor, etc., must be vindicated in order that the needful conveniences may be owned. The number of narratives proving this theory is endless. If

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we look farther and deeper into economical phases concerning mankind we see infinite manifestations abounding from infinite supply. We see characteristics of human beings which to mortal eye seems to govern the affairs of men, but not so in the sense of immortality.

A housekeeper, being in need of an absorbent duster, used the thin soft part of discarded garments. Another housekeeper, needing the same commodity, and not forced to count the cost, put her impaired garments in the bonfire and bought new cheesecloth for her dusters. It was observed that the household of the latter was in need of several small items, any one of which could have been bought for the cost of the cheesecloth and none of them could have been supplied by the impaired garments.

**Saving in
domestic
science**

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**In the
light of
sowing
and
reaping**

The plus-and-minus idea is identical with the sowing-and-reaping idea. Sowing to crops we reap crops; sowing to gardens we reap gardens; sowing to dress we reap a false love for dress; sowing to appetite we reap a harmful appetite; sowing to kindness we reap kindness; sowing to good deeds we reap good deeds; and sowing to a knowledge of eternal life we reap eternal life. The sowing and reaping, regardless of what phase it enters, is the plus part of this thought. The failure to sow is the minus part. Everything, it matters not how significant, in some purpose has a value for good. The wisdom of right expediencies of what: "Thou hast in the house," is mentioned only in proportion to our right mentality that constitutes our right consciousness. A certain spiritual author voiced all economical phases in general in the following statement:

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“Whatever influence you cast on the side of matter, you take away from mind.”

Early one morning two lads were given a dollar each. One hurried off to a place of amusement and soon spent his money for things that were unable to satisfy his longing for pleasure. The other lad, keeping his dollar, hastened to where some work was going on, and during the day earned another dollar. At the close of day, to those boys, the plus-and-minus was equal to the difference between the boys' money at evening. One boy found play and pleasure in his work, while the other, not seeking the work, found no lasting happiness in either. People rightly thinking will always find pleasure in work. The indication of the invisible something that stimulates the player on

**Theory
that will be
practised**

THOUGHTS ON TRAINING

to the continuity of finishing, or winning the game is the seeming work-element in play. In like manner the indication of the invisible something in work that renders work a play-state is the play-element in work. The satisfaction in the play-trial is the reward in play. The satisfaction in the work-trial is the reward thereof. Solving the problem to the gaining of this reward is the demonstration of supreme wisdom.

Assets to economy

Some day mankind will be taught that work is a pleasure and this teaching will be one of the greatest assets to economy, and that asset, like the old sacks, plows, and garments will be in the house ready for service and from a gratitude of what thou hast in the house comes a gracious copiousness. Gratefulness for what we have qualifies us to be "content to bloom in native bower"—to spend hours in management in place of mismanagement, and prepares us to receive greater blessings. Comforts of life are blessings.

THE HOLLY AND THE OAK

“The Lord cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.” —Psalms 98:9

A hunter had strayed several miles from home, and had become lost. While stopping to rest in a lovely forest, he heard the following conversation between a huge oak and a beautiful holly:

Allegorical teaching

“Miss Holly, what do you think of the world?”

In trying to avoid committing her real opinion, lest it should be an inopportune time, rather than for the

THOUGHTS ON TRAINING

sake of a mere joke, she unhesitatingly answered: "I think the world is round."

"I had reference to the inimical world instead of the geographical, 'man's inhumanity to man,' " said Mr. Oak, who now seemed pleased at the chance of displaying his lexicographical lore.

Frank
question-
ing a step
toward
learning

Having a few leisure moments, and desiring to pay reverence to Miss Holly's seeming ignorance, he continued: "Apparently, you share your pretty branches so willingly. Then others grow in place of the old ones, and your beauty is not marred. Neighbors pass the shade of my downy leaves in summer to admire you. Lovers love to wear your twigs. Little children search for your berries, draw your barbed leaves, and often

THE HOLLY AND THE OAK

paint them in preference to gathering my acorns. You seem to understand everybody, retain your cheerfulness, and are happy to meet them all. Do you think people receive due justice in this world? Or, are you indifferent as to what folk receive?"

Miss Holly, becoming very interested, resumed a mild, yet persuasive voice, and proceeded to explain: "Well, if you are perceiving my benefits, and not knowing your own, your humility and fruition are not measuring up to your inert propensities. Your strength is said to be 'king of the forest.' The mills and manufacturers bid high for your wood fiber. You are somewhat self-sustaining because your leaves go back to the ground to enrich the soil for your own growth. I may maintain an ornamental worth, though senti-

Gentle
corrections

THOUGHTS ON TRAINING

mental as it may be I accept it. It belongs to me. It is my part of the universal good. This makes me grateful and happy, longing to help raise mortal thought to the thought that surpasseth human wisdom."

The
higher
goal

"You know, one of the world's best authors says: 'It is as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the righteous their full reward.' This quotation ought to give thinkers food for thought during many hours of meditation. It is an immortal law that the innocent must sometimes strive compassionately with the guilty in order to lead them into the right. According to divine prophecy the millenium will some day appear in its glory. To be ready and to receive its appearing is our only real goal. Neither am I indifferent as to the rectitude of the

THE HOLLY AND THE OAK

race. I admire the court of equity, and am deeply in sympathy with humanity," said Miss Holly to her listener.

"In your opinion what is the cause of this injustice? What remedy, if put into practice would remove the cause?" inquired the profound Mr. Oak, who was a little amazed at meeting more than baby ideas so im-prejudicely expressed.

The other replied: "Malicious con-
sciences and false analogies which are
the outcome of a false system of
teaching, are the cause. The former
is probably due to the wickedness of
the world, the latter is doubtless due
to its ignorance, which in its effect is
no more redemptive. To mortals
malice and ignorance are personified,
are given real life by human beings,

Sin the
source of
evil

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and constitute the large docket of troubles we meet in this world. These predicaments are not to be mourned over, but we are to rejoice that they can and will be destroyed. The more the metaphysical panacea is placed over evil consciences to renew them and the more ignorance is eradicated by the same good law, the less will be this injustice malpractice. Therefore, the first and perhaps the best theory is to enlighten the age."

"The men are doing as much as they can to enlighten the age; but the women haven't any judgment. They occupy their time in the planning of luxurious extravagances instead of doing their part," remarked Mr. Oak.

**Higher
attitude**

For Miss Holly to have returned an acrimonious retort would have been as incorrect as her companion's assertion. Resentment would have

THE HOLLY AND THE OAK

placed her on the same erroneous level; but his conjecture of her seeming to know everybody, that he made at the first of the conversation was true, and she understood people well enough to expect and receive accusation without the ruffle of her calm, unchangeable temperament.

Then in her usual tone, with increasing patience to instruct a receptive being, she made the following explanation: "You are partially correct. Some men do their part and some do not. Some women do their part and some do not. Neither men nor women are doing as much as they should do. The women who spend their time in the maintenance of magnificent adornment are not only encouraged, but are supported by the so-called masculine element, or elements to pursue her course. In the realm of reality one sex is no more

No sex in
responsi-
bility

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responsible for evil than the other. In the scripture teaching from the one perfect teacher we can not gather information of His separate calling for good, His separate condemnation for evil. His commands were such as 'Come unto me,' 'Go and preach,' 'Believe and thou shall be saved,' 'Have no other gods before you,' 'Whosoever will,' etc. He did not say Ye women, or Ye men, but YE. Then He said: 'Blessed are the pure in heart,' not men or women, but the pure in heart.

Inconsistent encouragement

"Sometimes the man is not conscious of his encouragement of gorgeous apparel; but every time a man openly admires the beautiful appearance of unrelated women, compliments them without regard to cause and effect, in the presence of his family, or lady friends, he encourages

THE HOLLY AND THE OAK

the women within the sound of his voice, in their prodigality, by arousing a human ambition to meet the demands of her friends and companions. In further support of this belief, you must listen to another example seemingly conducive to the mortal discord. A professional (influential in some business respects) man, of a certain city, wanted an office girl. In his advertisement he made public his requirements, which were these: 'She must be beautiful both in features and in form. She must be pretty in appearance and very stylish.'

"These personalities are entirely aside from ability to do the work. That was an encouragement, either way it may be construed, that is, to the people who have no thought for higher good. The most prominent fact about such as the above men-

**Principle
manifested**

THOUGHTS ON TRAINING

tioned character is, that he, because of the likeness to the poet in 'The Great Stone Face,' (his life was not being in accord with his utterance), is perfectly powerless in whatever he may exhort in overcoming the evils of the age. Don't you see, Mr. Oak, you can not say men do that, or women do this? Sometimes one accomplishes good, and sometimes the other, but not the sex.

Inconsist- ent accu- sation

"In the question of excesses, women compare very favorably with men. Many men spend their money for tobacco, liquor, and other vices. Many are free with their money outside of their family circle, but at home they never see the kindness of gratifying the wishes of those who live the closest to them, and constantly serve in the small capacities of life.

THE HOLLY AND THE OAK

“But comparison is not the ques- Work vs.
words
tion. One trouble with mankind is
that we talk too much. We argue too
much on the wrong side of the very
features we wish to make correct.
Jesus’ arguments were short and
always on the right side. The only
argument he gave was such as the
message he sent John, in prison.
They were not arguments, they were
just proofs—‘The blind see, the lame
walk, the lepers are cleansed, the
deaf hear, the dead are raised.’
In regard to the pros and cons our
saying it is the man or the woman will
never place us on a higher plane of
thought or action. Of course, if men
were all spiritual, women would be
saved; if women were all spiritual
men would be saved. On one occa-
sion the disciples asked Jesus: ‘Who
did sin, this man or his parents?’
But Jesus realizing that sin is the

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devil and the spiritual man having dominion over evil, answered: 'Neither hath this man sinned nor his parents.' Likewise we can separate this evil and free both men and women in divine efforts toward equity," were the words that met the hearing of Mr. Oak.

**Process
slow**

"Miss Holly, your statements are undeniable," resumed Mr. Oak, who was generally open to conviction on questions of popular interest; "but the process of advancement is slow. What is your idea of accelerating the movement?"

**Women
should
know
broader
subjects**

"From the standpoint of the practicality of men and women, emancipate the women, give them statutory citizenship, and make them voters; in other words, apply the Thirteenth, Fourteenth, and Fifteenth Amendments of our National Constitution

THE HOLLY AND THE OAK

to the women, is one effective phase," returned the other, "give all the people higher, broader and adequate things of which to think. Under all circumstances overcome evil with good and some day right will win the day."

"I do not think that would do. No sex in principle
Women have certain feminine functions to perform and they are needed in their sphere," mumbled the first conversationist. To which the second rejoined: "It is quite true that each one is needed in his place. Those rights do not take men from the field, or any other occupation. The time is coming when work will not admit of gender. This truth is known now by many, but it will be the prevailing thought of the world. It will neither be man's work, nor women's, masculine nor feminine—it will simply be work."

THOUGHTS ON TRAINING

All will not
enter
politics

“Governmental questions justly concern all classes but the only class whose time is absorbed is the political and all women are not going to enter politics any more than all men will enter politics—that is, the popular habits of politics. Equal rights would make them more proficient in their life-circle. It would tend to equalize their judgment—if there is any unequalness. Their responsibilities would be different. They would lay aside frivolity to prove more appropriate business ability, and thus become congenial and broader-minded; if governmental affairs are good they are good for all who are governed to know,” reasoned the second.

Unparallel
thoughts

“Suffrage would not be expedient. Women are not needed in the business world. Their relation in life is to keep the home fresh and verdant,

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similar to the relation of the holly to the forest," ejaculated the gentleman.

Whereupon his friend continued, "What has more business, has more to do with the commercial world than a home, regardless of whether it is kept in a business-like manner or unbusiness-like manner. Equal rights have not been practised long enough to determine their practicality. A short period of experience is not a sufficient underlying principle of justice and will not in this question produce satisfactory proofs. We never see just causes fail. Beginners are not expected to wield their tools successfully at first. As a rule, great revolutions are closely followed by decidedly deplorable concomitants, but these disorders can be eliminated.

Traffic
even in the
home

THOUGHTS ON TRAINING

“Equal rights are objectionable because women learn professions at the expense of their womanly attributes,” was the quick response.

**Men can be
equally as
virtuous**

“I beg your pardon, Mr. Oak, and after a few illustrations I shall cease to explain your questions, or to ameliorate your views. There are no WOMANLY attributes—the excellence a woman may possess may be possessed by men, too. Men have not studied both sides of the question, unselfishly.

**True
analogies**

“If she is not fitted for professions, competition will soon displace her. Nature is strong enough to attend to its natural inclinations without artificial obstacles. My dear Sir, let me quote to you two illustrations showing you that you have never seen the true analogies. In the eastern litera-

THE HOLLY AND THE OAK

ture is a fable of a frog which lived in a well, and he had never been out of his little well. One day a frog whose home was in the sea came to the well, and as the latter seemed to be interested in whatever he encountered, he went in. 'Who are you? Where do you live?' asked the frog in the well. 'I am so-and-so and my home is in the sea?' The sea? What is that?' 'where is it?' 'It is a very large body of water, and not far away.' 'How big is your sea?' 'Oh, very big.' 'As big as this?' pointing to a little stone lying near. 'Oh, much bigger.' 'As big as this?' pointing to the board upon which they were sitting. 'Oh, much bigger.' 'How much bigger, then?' 'Why, the sea in which I live is bigger than your entire well; it would make millions of wells such as yours.' 'Nonsense, nonsense; you are a deceiver, and a falsifier. Get out of my

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well. Get out of my well. I want nothing to do with any such frogs as you,' cried the frog in the well-home. In this marvelous age of advancement there is no excuse for such limited views. A cat may be fond of fish, but it is not necessary to fence the pond for fear the cats will jump into it and either drown themselves or usurp the sphere of ducks."

Moral

Not being prepared, and seemingly reluctant to meet these facts, Mr. Oak only replied: "I believe I see the light."

Give creditable compensation where it is due. Walk in the spirit of righteousness, patience, and meekness being as good as you want others to be. Equalize privileges of your closest allies and companions, and you will have won an eternal victory in the further Christianization of the work.

VALUES

“But where shall wisdom be found?
And where is the place of understanding? It can not be gotten for gold, neither shall silver be weighed for the price thereof. It can not be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal can not equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom, and where is the place of understanding? And unto man he said, behold, the fear of the Lord, that is wisdom and to depart from evil is understanding.”

—Job 28: 12, 15-20, 28.

THOUGHTS ON TRAINING

Cardinal values

Seemingly to human life there are many different kinds of values, and these prices do not always mean money. The three cardinal ones may be expressed as follows: The value of time, toil, and the value of whatever a person may or may not store up in his own consciousness.

Personal viewpoint

These values depend upon the earnest, energetic ambition manifested in each particular person, and from what viewpoint he is willing to ponder them. The worth of some possessions can not be estimated. The only way in which we can obtain a limited idea of their good is by an object lesson, and we understand the object lesson more readily when it is made in instantaneously recognized appraisalment.

Goods— worldly possessions

Suppose two boys, John and Jim, are each given five dollars. At the end of the day John had earned and

VALUES

added five more dollars to his purse and during the day Jim spends his five unnecessarily, earning no more additional five. The difference in plus five to John's money, and minus five to Jim's money is ten dollars. However, so-called property values do not always depend on the amount of income—meager, or bountiful, but on how that income is managed.

Again, suppose that two men are in want of employment, but have substance for a day. One man works a day at nominal wages. The other man finds fault with conditions and refuses to work at all. Besides life necessities, the man who did the best that the law of demand and supply directed him to do, not only manifested dominion over want, but he also manifested universal intelligence, true humility of not depending alto-

Compensated
effort

THOUGHTS ON TRAINING

gether on other people's labor, and many similar attributes all inclusive in the execution of divine justice.

Conscious stored pos- sessions

In the deliberation of whatever a person may, or may not, store up in his own consciousness—the value of faith is inestimable. A person must believe in the power of positive qualities to overcome negative qualities, and this steadfast believing incites positive purpose—a good purpose—without which there is no greatness, or real worth of any attempt of any endeavor.

Faith and purpose profitable

A mentality charged with the proper unwavering faith and purpose is the only intellectuality through which renown is gained—and the only state of mind by which it is acknowledged; other utilities are included herein; there is nothing sepa-

VALUES

rate and apart; it is just one universe. What the world calls greatness is often attained from the aid of favorable environment, conducive conditions, and these surroundings in the course of right thinking, are only various demands on different people. The writer would not have the audience think that everybody could, if he would, be a Washington, a Shakespeare, a Williard, or a Joan of Arc. These characters had their places to fill and should not have others strive to reach their footsteps, except in the sense that each is doing good, regardless of where or how his work may be.

Heroic management may be accomplished in the humblest station of life; the only being worthy of imitation is the Supreme Being. In this sense these appreciations are so

Deeds
valuable
regardless
of socie-
tary posi-
tions

THOUGHTS ON TRAINING

valuable that one writer has said and demonstrated the fact: "Devotion of thought to an honest achievement makes the achievement possible."

Neither
bought nor
sold but re-
flected

The value of time, labor and righteousness is described further by a study of the scripture quoted at the beginning of this discussion. In many respects their value can not either be reckoned on a purchasable or a salable basis, but the value of fellowship may be felt from a study of the following story known as "A Danish Myth:"

Boastful-
ness not a
help

"Once upon a time a little plant grew on the edge of the forest. The ground around it was poor and hard, the weather was cold; so the little plant grew slowly.

"Why don't you hurry and grow?" cried a tall, strong oak tree that grew

VALUES

near. "Look at us! Come, try to grow straight and beautiful like me and the other trees. Then you will be our sister."

"I am trying," said the plant. But she couldn't grow fast, so the oak tree tossed his branches and said: "You are so slow, we will have nothing more to do with you."

One day an old crow hopped down beside the little plant. "Why don't you grow, little plant?" he asked. Mockery
not a help

"I can't," sighed the little plant. "Can't! Can't!" cawed the old crow.

"Don't talk to me! I'll tell you what is the matter with you—you are lazy, that's all! Can't grow, indeed! Can't! Can't! Can't!" he mocked as he flew away.

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**Will power
a hin-
drance**

"The crow is just right," said the wind. "You must grow! I'll make you! Oo-oo-ooo!" he blew, and blew and blew with all his might. The poor little plant was almost torn from the ground. But she grew no faster. Indeed, for many days she seemed hardly to grow at all.

Real help

One day the sun, peeping through the branches of the tall trees, saw the little plant.

"Why don't you grow, little one?" he asked.

"She is too slow," said the old oak.

"She is too lazy," cawed the old crow.

"She won't try," said the wind.

The little plant looked up into the sun's kind face. "Indeed, I do try,"

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she said. "I try, and try, and try!
But the ground is so hard and cold
that I just can't grow any faster."

"You poor little plant!" said the
sun. "I am so sorry for you, for I
know that you have tried. Now I will
help you, and my brother, the rain,
will help, too. Won't you, brother
rain?"

"To be sure I will," answered the
rain. "All you need, little plant, is a
friendly hand to help you. Look up,
little one, and be glad."

So the sun shone on the little plant
and warmed her; the rain softened
the ground, and the little plant lifted
up her face and was glad. She was so
happy that she just laughed in the
sunshine and the rain, and grew and
grew until she became the loveliest
tree in the forest—the graceful linden
tree.

**Happiness
a state of
growth**

PART TWO

“The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portals of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal.”

—Mary Baker Eddy.

PREFACE TO PART TWO

The themes constituting Part Two were read in public assemblages before the writer planned a publication.

Careless
reading
unadvised

The best results from reading this volume is experienced by a careful, complete reading. A few pages read here and there will not give the reader a substantiating idea of what the author invariably seeks to promulgate. The more thorough the study the higher will be the appreciation.—H. B.

SOME RESULTS OF A VITALIZED SCHOOL SYSTEM

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”
—St. John 17:3

We learn in St. John that to know, **More good**
and to do, the right is life. Then, **than bad**
every organization that knows, and
does the right is said to be vitalized.
Each system, whether organized, or
unorganized, exercises more energy
for good than it does for evil. More
times during the day something is
being taught than there are times
that nothing is being taught. At
any rate sanity is the continuous, un-
changing, forceful power over insan-
ity.

THOUGHTS ON TRAINING

One inclusive system

A school system can have but one consequence, and that consequence is toward a loftier consciousness of citizenship, a greater inclination for learning than for unlearning. The development may have many different phases and evidences, but they are only effects of a cause. A school system includes primary, secondary, and advanced learning. It includes the round of primary, intermediate, grammar, high school, college and university, with its concourse of people fitting in, in such a fashion that the system really has no beginning, and no end. Each generation pursues it over again; each graduated participant adds to his store of knowledge the teachings of life's experience.

Marks of vitaliza- tion

This one termination of higher citizenship is marked by cleaner practices—by the entire population re-

VITALIZED SCHOOL SYSTEM

quired to make up the system and these deeds—deeds of politeness, carefulness, purity, honesty, and courage. While they are extremely noticeable within the part of the system which we designate as the schoolroom, they are not confined to that particular situation.

Taking for granted the schoolroom is a convenient field in which improvement first germinates, pupils grow less inclined to back-biting, also faultfinding. They do less cheating and quarreling. These steps prepare them for perfect purpose and more genuine industry. As they become less rebellious to law they begin to respect the rights of others, and respecting the rights of others is one way in which we do unto others as we wish others to do unto us. Students of the higher schools manifest

**Deeds that
should be
manifested**

THOUGHTS ON TRAINING

this vitality when they act less frivolous, and somewhat assiduously to privilege, occupying their minds with meritable work, safeguarding the reputation of the school, maintaining dependable classes, and esteem the instructive interests of the district.

Prudent training

These are the girls and boys who are under the guidance of schoolroom philosophy—not those of the street, poolroom, or where the school and the statute have, so far, failed to reach. The best tokens which have come under my observation is where students forsook undesirable haunts and societies, and find permissible associations. Socially, these boys deemed the principals as chums, but in school they were compelled to regard—at least to obey them—as teachers and law-interpreters, that is,

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the principals were supposed to set forth the right principle in all things. In return through this companionship, the principal, if necessary, could entertain them in sports, art, music, agriculture and many, many lines of travel, industry, and events.

Equipment does not always stand for nobler attainment. A certain school that seemed to have everything it needed, manual training, domestic science, play apparatus and so on, seemed to show as much proof of rascality as the most unequipped school might show. Emerson says: "The truest test of civilization is not the size of cities, or crops, but it is the kind of men the country turns out." Equipment is no evil. Often it is a good means but the power is in the cause. Solomon, in his acknowledgment of a vitalized kingdom, said

**Equipment
not the
source of
learning**

THOUGHTS ON TRAINING

that he made great works—"buildded houses, planted vineyards, made gardens, planted trees of all kinds of fruit, made pools of water to bring forth the trees, got servants, maidens, had great possessions of cattle and herds beyond all that were in Jerusalem before, gathered silver and gold, singers and instruments of all sorts, and whatsoever the eye desired was not withheld. Then he looked on his work, thought on his way, and pronounced it vanity and vexation of spirit, and there is no profit under the sun" because a selfish motive predominated in the accumulation of temporal wealth. He saw that wisdom for the right excelleth folly.

**Searching
for proof
of the
Spirit**

A story is told from the Chautauqua platform that goes like this: A number of years ago the public mind of the Orient conceived the idea that it must educate. In the search of

VITALIZED SCHOOL SYSTEM

infallible methods it instigated an investigating committee, one of which partially examined the leading schools in America. After the gentlemen had visited the universities, and had interviewed about twenty educators of national fame, he remarked: "Well, you have told me of massive buildings, the grandeur of halls, gymnasiums, laboratories, costly materials, elegant furniture, and big salaries, comparatively, but not a word has been said about the character and its building process of the students." He stated that he was hunting a way to mitigate his people—"make them more courageous to heed the gospel of right," continued the commissioner.

As I said in the beginning that every system reveals good, thus it follows that every system is more or less vitalized. Vitalized does not

**Civiliza-
tion, not
Christian-
ization**

THOUGHTS ON TRAINING

mean civilized; conveniences may manifest civilization, but to the immortal thought, conveniences do not illustrate or designate the righteousness of men. The result would be clearly seen and accomplished were it not for the varied opinions as to what constitutes the cause. Schools are vitalized with good because good is present. The good wrought out in one school becomes the inspiration of another school and the harvest is in proportion to that degree of good. The subject of this writing is merely scanned. The one result of a vitalized school system could be the theme of volumes. It is now left that others may ponder its meaning.

THE IMPORTANCE OF SANITATION

“There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.”
—St. Mark, 7:15.

It is said that: “The time for **Superficiality** thinkers has come.” Then if the thinkers have come, and their mentality is fertile the production of that mentality is thought. Hence, the importance of a subject revolves itself upon clear right thinking. Proper thinking improves the way, brings about importance’s manifestation, and establishes lasting effects where all superficial methods should fail, for real success does not come from a sort of superficiality.

THOUGHTS ON TRAINING

Sightliness Shakespeare says: "There is nothing either good or bad, but thinking makes it so." To my mind the first premise in the consideration of "The Importance of Sanitation," is drawn, I will say, from the standpoint of beauty — the inexpensive beauty which Nature provides when its objects are clean, sightly. A clean floor does not only appear pretty to the eye, but it has a tendency to sooth its observers. Dirt, like most other things, is ugliest when it is out of its place. For instance, it looks fine in the soil—not on the window panes. Clean walls do not only seem beautiful, but are more conducive to pleasant and profitable thinking than dirty walls are.

Products of thoughts Soiled paper, soiled books, habitually soiled hands, etc., are the products of low thoughts. They do not aid right judgment. It is only the toler-

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able ranks which appeal to sound judgment. The simple beauty that Nature has provided, and made available to entire mankind, is an eternal element. This thought of beauty is indestructible—lives on through the beautiful forever. Why should it not be cultivated?

Throughout the realm of infinite thought one condition of thought leads into another, or as we advance to a higher plane of thinking, the previous state is implied in the succeeding one, which in this discussion is order. You may ask what order has to do with sanitation? The word ORDER does contain a great many dissimilar meanings. In this connection it means right management—a normal, correct arrangement. Property is more likely to be well-kept when it is kept in its particular place, and clean. Suppose

**Order the
second
step**

THOUGHTS ON TRAINING

a merchant were to heap his stock unsorted. You would find a dozen various classes of things on each shelf and counter, the useful mixed with useless; the straight with the crooked; the new with the old, and so on. Do you think that merchant would manifest enough good judgment to reason with his people, in case they needed reason?

**Disorder
not
sanitary**

Then, suppose you go to school. The floor and yard are strewn with waste paper. Here and there are grease signs from lunches. The walls are marred with common vulgarity. Erasers are out of place. Maps and desks awry. Do you think the teacher in charge would manifest enough judgment to require systematic, clean work from the pupils under his direction? Would they gain profitable, practical principles from his visible

IMPORTANCE OF SANITATION

surroundings? Order is an inevitable law which demands correctness in every phase, and sanitation is correctness, in other words it is correct to be sanitary. If order is correct, disorder can be nothing but incorrect, hence not sanitary. "Doth a fountain send forth at the same place sweet water and bitter?" "Can a fig tree, my brethren, bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh." (James 3:11, 12). To think of the subject in one way cleanliness and order are synonymous, because clean means entire—free from defects.

The third step in the discussion **Progress** setting forth the importance of sanitation is progress. From what has already been said, we naturally infer that people arrive to satisfactory procedure more rapidly under sanitary situations. A number of years

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ago there was a small, insignificant village in the far West. A progressive citizen of that place accepted the mayorship. As far as the outward semblance of the town was concerned his unimpeachable thought was, a clean town. He was insistent, persistent and fearless in his demands that all yards, alleys, and streets must be cleaned of their rubbish. He had faith in his motive because it was engrounded in principle. It incurred no unnecessary expense, or burden for any inhabitant to clean his own possessions. In fact, a little more care along that line would, he thought, enhance the value of each one's property. It was a right motive. The story goes that as the people began to beautify their home surrounding they liked the idea and became ardent workers in gradually improving their little town.

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By and by travelers began to take notice. Some said: "This would be a nice place to live." Each of a number said "I will bring my family here." Others commenced to buy and build. Industries moved into their midst. Thus, in a few years this disorderly station was transformed into a magnificent city of homes and commercial enterprises. I am told that its people did not strive to imitate the artificial grandeur of imperial Rome; however, they boast today of its natural beauty not being excelled elsewhere. Now, every place can not be this particular city by appellation, nevertheless, every population can do likewise in keeping high weeds, scrap papers, and rusty tins from spoiling the home landscape.

**Exemplary
practice**

This thought of progress is applicable to every school. Progress in one direction aids in the suggestion and

**School
sanitation**

THOUGHTS ON TRAINING

establishing of progress in another direction. The accomplishment of the first improvement—in the law of progression—enables one to accomplish the second improvement. It is like home affairs; when one misplacement is set in order it calls for tangible things to be set in order. Thinking people, and even those who do not think a great deal, admire this corresponding beauty. When we go from clean streets and yards into buildings, and find the uninviting contrasted appearance our first impulse, or sense of correction, is to put the interior in harmony with the exterior. When progress is brought into operation by this evidence of intelligence it is easy to see that the same evidence could be manifested within the bounds of school property. Clearer, advanced and more perfect surroundings will follow clearer, and more perfect thinking.

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The development of the new plan **Courage** lifts us up to the fourth step in our discourse, which step is courage. The word courage is used in the sense of manhood—resolution for the right to prevail, more exactly stated, the resolution for the prevailing right. A determination similar to that of St. Paul as he wrote: “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom. 8:38.)

Manhood is a mind-quality and **Adherence to good is power** the person who maintains his manhood must at present adhere to the independent thought (never the dependent one on earthly things)

THOUGHTS ON TRAINING

rather than the popular thought. To reach the above achievement to an interesting height the individual must constantly exercise an undaunted courage. Just as we see near the beginning of this theme, beauty implied in order, and order implied in progress, we now see progress implied in courage. If it is right to keep things clean; if it is right to place belongings in order, these right movements have a cause which should be known as well as the effect of that cause. This cause is that quality of Mind, or mind-thinking which "designates and leads the way." Courage is its reflection—manhood is its expression.

**Is genuine-
ness im-
portant?**

The improved growth of that mentioned city, or of any other city, could never have been devised had it not been for courage leading some

IMPORTANCE OF SANITATION

human being into executorial plans. Evil in schools become so gross that to maintain a refined civility, manhood must lead the way therein. We ask, is it important to be courageous? Is it important for the elevated intelligence to be exemplified in school affairs? Is it of worthy consequence to be a genuine man?

Emerson's idea of a real man did not consist of avoirdupois, or of stature. Manhood was always foremost in the Emerson man; so visibly that his hearers could not understand Emerson's advice to be a man on the farm. Be a man behind the counter. Be a man at the desk. Be a man at anything attempted. Emerson recognized that the power of the man-idea lies in the capacity of authoritative discrimination.

Emerson's
man

THOUGHTS ON TRAINING

The Hawthorne man

Hawthorne pictures his logical man by the character of Ernest, in the allegory of "The Great Stone Face." If this allegory could be properly presented in schools its instruction would be fondly desirable to the student body—instilling in it duty, "line upon line." And we are not off the subject, for the title of this paper borders upon duty in the sense of privilege—the privilege of presenting clean thoughts—sanitation.

Mental stand-point

The trouble with us we try to solve our problems reversely. We try to work from effect to cause instead of going the natural route from cause to effect. At times we go to work on methods without knowing why. In pursuance of the WHY the program committee may be commended for stating this question as it is. The writer is given at least a

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chance to deal with WHYS. You are not surprised to know that the basis of reasoning is from a mental standpoint rather than a physical one. Our schools perhaps hear more of the physical side than they do of all other subjects combined, but they should be taught that mental attitude governs the physical.

There seems to be nearly as many **Incongruities** disagreeables as there are inconsistencies. Dust stirred to a profuse permeation in the air gives an unwelcome stifle. Chalk dust does the same. I knew a school in the board of which there was a doctor of medicine who advocated the use of the worst crayon made. Another in a different board permitted the vilest moral character to remain in school when the state law ruled expulsion. A physician in another board was not

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willing to spend, for the public welfare, from the public treasury, a small sum with which to buy floor oil, or floor "sweep" that the house might be kept clean. Every day the fog of dust settled on the walls and furniture, and no one could stay clean long at a time. These incidents are also noticeable among state institutions; not that the dust is poisonous, or murderous, but there is an idea aside from this the manifestation of which, gathers the dust instead of scattering it.

Consist- encies

Again, people have not been taught the intelligent harmony of sweeping. They leave as much dust in the home as they take out. However, methods need not be brought into the Importance. It is the purpose of the feature before you to present the importance, not methods. It is only referred

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to for the sake of organizing, or classifying whatever knowledge we may gain in lieu of it. Our sense can not be educated to the importance of sanitation until we receive mental sanitation, that is, when the human mind is changed to the belief that perfect cleanliness is the proper manner, and all opposite appearance, of every space, is distasteful to the superior senses, and discordant to the form of nature, mind-force will assert itself and industry will fall in line to remedy matters. Since our minds lead, it seems that they are more indolent than our bodies. The mental conception must be strong enough to lead the body into action, then there will be a correlative method unfold to mind.

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Cause in
one case
should be
cause in
the other

All these step-rounds are for good, and are all implied in number five. I am often reminded of an experience of a singular physician. He said that he drove into the country to visit an ill child. He saw a baby sick, and dirty. Its clothing was dirty, and its bedding was dirty. He said he could not tell the mother what the child needed—a bath, and so on. As he drove back home he was not sure that he knew what the child needed, but there was one fact he did know. A conviction had come to him that that circumstance was a proof to him that there is a divine Providence, wiser than doctors, who keeps and cares for human beings regardless of what may be thought of their surroundings. When he talked with the father about sanitary conveniences the father replied: “Why there is a neighbor two miles up the road, and

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he has everything like you describe, nice and clean, and some of his family are sick all the time. What's the cause with them?" The so-called physician had not shown his friend the externality of being clean. These and similar examples help turn thought into new and various channels.

As we go a little further the fifth step reveals an added eternal thought, and we can understand that if beauty, order, progress, and courage are good (and they are) they are eternally good, which view renders sanitation everlasting—immortality being the fifth step and including the foregoing. If good qualities are not redeemable qualities which ones are? If redeemable qualities are not immortal, which ones are? The good that we live whether in courage, **Eternality of good**

THOUGHTS ON TRAINING

progress, order, cleanliness, peace, energy, strength, justice, comfort, humility, or what, are inextinguishable because they are eternal. It behooves us to make every good element important, or to rise to the importance which already exists and seek the products of immortal thinking that we may attain to greater attributes.



WHY COUNTIES SHOULD HOLD SCHOOL DIRECTORS' ASSOCIATION

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”

—St. Matthew, 16-27.

“The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.”

—Romans, 13:12.

Many people think that the present system of directorship has been in use ever since the beginning of time and will continue until the end of time. A number are of the opinion that it should be so. The present system is good enough for them. To show the inconsistency of this

**New modes
vs. old
modes**

THOUGHTS ON TRAINING

trend of thought, we must ask these dear people if the old mode of farming in good enough for them? Is the old mode of milling good enough for them? Is the old mode of traveling sufficient to hasten the hurry of today? Is the candle light so satisfactory that we need no lamps, or electricity? Are the old cooking stoves good enough?

Early attempts in training

Now, to those who think that the director-system has always existed, let us say that the history of the ancient Egyptians is as far back as we have any record, and their educational affairs were under the control of the priesthood. Next came the Babylonians who advanced under practically the same system as the Egyptians. The aristocratic Phoenician education was not general enough to maintain local directors in each district.

DIRECTORS' ASSOCIATION

The Judeans were the first to generalize. Being descendants of the former nations, many of them were learned, but they added to their system the work of the Rabbi through which they held learning in high esteem and seem to make it compulsory. The scholarship of the Medes and Persians consisted of only exercises that pretended to make them warriors. History tells us that books and reading seemed to form no part of their ordinary learning. The schools of Greece and Rome were specials. The girls were not far advanced. This kept the school enumeration comparatively low. The state took charge of the boys and taught them in a few arts, and what the world calls patriotism.

**Historical
sketches**

The nations were endowed with concentration of mind because they had few books, and few attractions.

**Unscat-
tered at-
tentions**

THOUGHTS ON TRAINING

The lesser number of interests the stronger the so-called concentration seems to be, and naturally, because the human mind can not be scattered over more than it can demonstrate. It was through this concentration that they were led to a reform in school systems, which tend more generally to educate their people, but during several centuries we know nothing of their advancement—except that of the wealthier, and their development was conducted by the ministry and the town councils, adding these two workers to the priesthood and the Rabbi.

Tendency toward democracy

Late in the seventeenth century there came a tendency toward democracy and the poor people began to clamor in seeking more learning. In their clamor, secondary schools were established, and primary schools were

DIRECTORS' ASSOCIATION

established. At this stage of proficiency the emphatic fact was that the purpose of all schools was to supplement the homes. By and by parents began to employ whom they thought was the needed help. They regarded it both a duty and a privilege to co-operate with each other, and with whomever they might employ to supplement their training.

The aggregating population and the increasing demand for higher knowledge imposed certain obligations upon these parents. Funds were to be raised — houses built — and books were to be published and selected. Each parent of a neighborhood could not provide these necessities, but he could support a committee elected from his number. When they came to the larger supplies, the committee was handicapped,

**Business
obligations**

THOUGHTS ON TRAINING

because it had no legal authority to transact business. In the United States, at least the greater part of it, the act of 1870 established the first elementary schools organized. . . . These are the "board" schools—or the director-schools controlled by local directors and supported by local taxation.

Privilege, not duty

In the last few paragraphs I have merely mentioned two of the reasons why counties might advance faster through the influence of a directors' association. The first reason is that directors should count it a great privilege to do a reasonable amount of work in the improvement of his own community life, in the same spirit that he should in the church. This is the most important WHY because it must be considered from the standpoint of ethics. Therefore we

DIRECTORS' ASSOCIATION

say privilege advisedly, for if we had a larger conception of privilege we would seek to render our aid in an exalted and easier way. If children must learn, and parents must see that they learn, the only opportunity the parent has is while these youngsters are growing up, while they are under the parental roof and there is really no duty about it unless in the better sense we understand the two words synonymously. There is in it a chance, an opportunity to do the work which is allotted to him to do. This is his cup in the training sphere of the work.

The next reason is the legal side of **Legality** the question. By the act that created the office of directors the State, quite largely, intrusted them with a responsibility whereby the home could be supplemented. In some

THOUGHTS ON TRAINING

phases of school affairs the directors have all the authority. Then if they are invested with so much authority why not keep in closer touch with the thing they are supposed to maintain. They are required to manage the public funds for their entire vicinity and are relied upon to do it in such a way as to give the greatest amount of good to the greatest number thereof.

**Measures
seem in
advance of
their time**

The third and last motive for such an association, that we shall take the time to hear at present, is the hope of improved issues. The meetings should not be frequent enough to burden directors, and if they were ready for the organization it might tend to lighten instead of burden. One cause of saying if they were ready for it is that a state measure was advocated some years ago that did not prove its justice in a large

DIRECTORS' ASSOCIATION

majority of districts. The citizenship of the State seemed not ready for the trust. So, we shall try to be careful enough to say that the results of a directors' association would depend entirely upon the management of it, or we might say, its purpose, and its government, reflected.

We may take for granted that a county had an association, and out of the two hundred twenty-five, or more, directors in the county, fifty of them were present at the teachers' association. Do you not think that the teachers would become alert to resourceful methods and manifest an added interest in what constitutes beneficial teaching? And do you not think the manifestation would be more salient in the schools of which these teachers have charge?

Alertness
may be
seen

THOUGHTS ON TRAINING

Deprecia- tion is in method

The only directors' meeting that has come into the experience of the writer was a place where the board had regular meetings with its teachers. The Board had an idea what the teachers were trying to do, and *vice versa*. The meetings were interesting. Occasionally a patron would approach the board with a song like this: "You have a teacher who does not know how to grade. She gave my boy fifty in arithmetic, and he has always made good grades," etc. Then in the meeting the board would go over that boy's record with the teacher and find the difficulty with boy. Perhaps he is absent from school ten days out of twenty and that he is graded higher than he should be. Perhaps he had failed in some other respect. When complaints came to the Board it led the Board to investigate the registers that were kept prior

DIRECTORS' ASSOCIATION

to their custom of meeting. It found the most delinquent pupils, and those who were present six or eight days in the month, graded high in the eighties and nineties. The Board aided in forming the curriculum and general regulations which helped all concerned. The depreciation here is not in the words, but it is in the method of the right process depreciating the wrong.

If the directors in the county were to occasionally meet with the teachers during the school session, and the patrons knew what was happening, do you think that they would be as anxious to ask that the requirements of their children be removed? In a short time and a short paper these reasons can only be scanned. They are for you to put on the balance-

**Weigh
plans**

THOUGHTS ON TRAINING

scales. If our attempts are weighed, are not found wanting, we shall realize that our reward will be in proportion to our works.



THE SCOPE OF THE TEACHER

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it. . . . And one of the elders answered, saying unto me, ‘What are these which are arrayed in white robes, and whence came they?’ And I said unto him, ‘Sir, thou knowest.’ And he said to me, ‘These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.’”

—Revelation, 2:17, 7:14.

As a matter of course, there are no two occupations exactly alike. If they were, there would be only one occupation. Necessarily, there must

**Unlikeness
to other
vocations**

THOUGHTS ON TRAINING

be as many different names as there are different classes of work, owing to infinite ideas. Some phases of industry diverge more widely than others do. I say phases because they are phases—parts of the one great plan. It is a comprehensible and an acknowledged fact that the work of the public school teacher varies to a greater extent of comparison than the work of any other vocation.

Activities

Strictly speaking there is not an absolute difference from other lines of work because Providence so created the universe that no good thing is entirely separate from its surrounding good things; but one industry depends upon, or is tangible to, other industries. For instance, people require food supplies, and this food supply depends upon the production of edible provisions. Cloth manufac-

SCOPE OF THE TEACHER

turers depend upon the production of the things that make cloth—cotton, wool, and flax. The cutlery manufactures involve the work of mines; both the manufacturers and the miners involve the work of the farmer and the farmer in turn depends upon his fellowman to bring back to him the articles which his environment—strength, climate and soil—can not produce.

The cabinet maker depends upon the lumberman, or the millmen, and these in turn depend upon the demand of their raw materials. Thus it is with the work of mechanics, the cooper, the cobbler, the engineers, the merchants, the butcher, the carpenter, teaching and other callings. These combined and various activities which support the whole mass of humanity, are not the source, but

**One
source**

THOUGHTS ON TRAINING

humanity with all its activity is the manifestation of one all-wise, supreme, infinite source—God.

Similarities

The few prominent points of similarities in the work of the teacher may be summed up in the following thoughts: first, in a mortal sense, he is a human being; second, he deals with other human beings; third, all require shelter, food, clothing and business; fourth, in order to maintain these necessities he must manifest a sane intelligence which executes the tasks set before him—the common intelligence of mastery shown in shoveling stone, digging a ditch, setting a post, making an apron, sweeping a floor, or cooking a biscuit—mastery, dominion spiritually, not will power.

Differences

The points of difference can not be stated in a few words. He also deals

SCOPE OF THE TEACHER

with an element far different from lumber, cotton, ground, leather, cloth, ore, and vegetables. He deals with a far different constituent from the animal life of hogs, cattle, sheep, and horses. The lower animals are not creatures of closest companionship. Even when they are in a rebellious state of mortal mind their conversation is not such as would seek to influence their acquaintances to their own selfish opinions. The business of teaching directly concerns many people, while any other business directly concerns but a few. To mortal man there is no other business which requires, or administers so much authority over our neighbors and our neighbor's children as does the business of teaching. There is no other business in which the employed (the children) realize so little: "This work is mine and I must ac-

THOUGHTS ON TRAINING

comply with it." There is no other line of employment in which the employees realize so little the return value or culture of real learning. The woeful lack of effort on the part of pupils to overcome evil and ignorance in themselves, and for themselves, and the ambition of the teacher to succeed where every predecessor has failed, makes the teaching profession stand by itself more nearly aloof from the remainder of the catalog of occupations. No other incorporated organization draws its participants so much against their wishes and from as many so-called sinful abodes.

Viewscope

In reflecting upon these plights of comparison we seem forced to judge, to a small degree some of the thoughts which, in teaching, demand the mentality and vitality of the teacher.

SCOPE OF THE TEACHER

These deductions should be made from the actual standpoint of the schoolroom work itself and not from the standpoint of the teacher, or from the standpoint of public opinion. These views comprise the scope of the teacher.

The kind of an individual a person **Initiative** becomes depends in part, upon what he seeks to become, and in part upon his sense of terminology? There is no display of will power, but honest purpose coupled with persistent effort, makes achievement possible. Then, following initiativeness the seeker finds himself servant of the thing he wishes to serve. His propensity is natural and naturalness overcomes the unnaturalness according to the seeking which process terminates in the so-called acquired.

THOUGHTS ON TRAINING

Leadership One may lead a performance, or start a performance in work, play, or society. He may seek to become an instructor, or seek to become a listener. In this case, instructorship carries its own term and the instructor must deal in solid facts. He may seek to be an organizer of public assemblages; in this case his sense may be active in the role of an agreeable cosmopolitan. He may have the sense of an agitator, or that of a conservative. Whatever the term denominating the pursuance may be, it may present itself in various, yet correct expressions, in the consciousness of the pursuers. The term may mean one good sense to one person and another good sense to another person; and the like. School is the one activity in a community life that requires not simply the greater part, but almost all of the attention of its leader.

SCOPE OF THE TEACHER

Of course, it is not expected that the teacher's attitude indicates selfishness under any circumstances; in fact, the more real teaching he does the less selfish he becomes. He must not mistreat anybody; he may seem to be accused of traits which are, or are not foreign to his nature, but the leader must possess the courage to know that when he is substantiating an honest conviction of Principle he is not disfavoring any one; and if he attends well to his school, does his work conscientiously, and reflects upon his mission and his surroundings he will have little time in which to lead other lines of interest. He must endow himself with the courage of right thinking and right acting for his own self's sake, as every citizen should do. He must be willing to live it even if he is condemned and accused from all mankind. He must

Must do
right for
the sake of
right

THOUGHTS ON TRAINING

look to the great God of Principle for his strength and be able to stand alone in the conflict, not for his own glory, but for the glory of eternal right.

**Encourage
good
without
being a
leader**

He may encourage good intentions by a kindly feeling, commendable words, or temporary official service. In this sense he is one of the leaders of the community; however, he does not necessarily need to invite himself to shoulder, or usurp, the responsibility, or infringe upon the rights of co-leaders. Many of the permanent residents are much better informed concerning the social demands of their neighborhood than a newcomer can possibly be. They have managed those affairs long before the teacher arrived, and will continue to do so after he has gone.

SCOPE OF THE TEACHER

A cordial manner of approaching people, recognizing good in the fellow-man, and a full realization that all people are "pebbles on the beach" is the kind of leadership the teacher needs to exercise outside of school as well as in school. These qualities of ability form a part of his armor which he may carry continually into any field. In addition to the above courtesy, because courtesy is a part of the teaching, in the schoolroom the teacher, in a measure, assigns the tasks and gives the signals; he interprets for the student body and leads it to both the printed page and the thoughts that are felt, but not seen, or written; he must uncover the motive underlying the learning of all subjects and stimulate that motive into active manifestation. Presenting this training tactfully is excellent leadership.

THOUGHTS ON TRAINING

Dispatch- ership

Besides being a leader, the teacher must be a dispatcher of affairs. A large per cent of the children in a school may be wanting individual instruction, or personal attention in regard to their special rights (according to the favors they wish to be shown) or help with some of their school supplies, or an adjustment of apparel, especially in the lower grades, while another large per cent may be anxious to explain how much or how little it knows, and why. At the same time another large per cent is often busily engaged in decidedly various ways of mischief-making. There are cases of discipline, cases of reasoning, cases of rehearsals, cases of mere presentation, and many, many untold incidents arising in school in a proportionally short time, thus the teacher must lose no time in the riddance of hindrances, and setting forth of right ideas.

SCOPE OF THE TEACHER

The channels must be clear, the confusion eliminated and the instruction proceed in almost an instant. Diligence, prompt execution, speedy performance must be incessantly watched. The daily program is crowded with recitation periods. A slight deviation may be made from the routine, but not from an instructive line of thought. Some of the lessons are prepared, some are not. A few of the pupils know how to study, many do not. Some are ready for another topic, many are not; but the dispatcher, quick in his horizon of demarcation continues to instruct, sending a thought here, and a thought there, giving help here—help there, rendering decision upon this, or upon that until his doors are closed and the wires are so-to-speak unburdened. Even though he has been in action during the day, manifesting calmness

**Great
work**

THOUGHTS ON TRAINING

and patience in thoughts of eternal Mind which have been with him to keep charge over him, and will be with him during the night in the similtude of the day—the same possibility of professional phases existing in any other calling, he shall give himself no credit for his deeds because he is not the source of the eternal Mind whose angels have had charge over him; the praise is due the higher source.

Captaincy Legitimate effect is the manifestation of one legitimate cause. Government is symbolical of the reign of divine supremacy. Every so-called human organization reflects in a measure the one infinite government and the teacher, to so-called human sense, is a commanding officer who has authority over others acting in unison. His crew marches, or halts at his bidding. They work, or they play

SCOPE OF THE TEACHER

at his sanction. In many respects he organizes, or disorganizes, his students for each movement. Moreover, every movement, regardless of the number of constituents, must have a chief, a principal, or a head who may say we shall do this, or we shall do that; we can do this or we can do that. Drastic terms are not meant. It may be a quiet, unostentatious suggestion; it may be an unvaunted demonstration; nevertheless, the gospel is said. The best captain is the one who makes the wisest decisions, even when the whole team, crew, corps, army, or body seems to be governing itself, as is often the case. The captain being a member of the force is none the less responsible or irresponsible for its success because they "live, and move, and have their being" in Soul. (Acts, 17:28.) "And he is before all things, and by him all things consist." (Colossians, 1:17.)

THOUGHTS ON TRAINING

Soldiery

The above thoughts lead us to the premise of private soldiery reflections. The teacher is a private soldier when he frees himself from self-opinionated views, brings his school into harmonious action, and maintains a correct reverence for both the leader and the followers. (The shepherd and the sheep.) He is also a public soldier because privacies make publicities and all are included in the universal service for good. Each one is a captain, and each one is a private when each one reaches the same plane of thought and action which amends for the peace of all.

Instructor-ship

The quality of the teacher is probably most displayed during the recitation period. His storehouse of knowledge must so far exceed that of his pupils that information may be ready at an instant. His preparation

SCOPE OF THE TEACHER

must include methods, as well as knowledge. Under proper direction the pupils are induced to more studious practices, to diligence of greater profit, and to an investigating propensity which will sustain them without the acceptance of conclusions derived from unreliable sources. The teacher must know books, and to a great extent their contents, and present facts in the simplest manner. His range of study is not confined to the few books of one curriculum; his information is the more useful the more facts it encompasses—facts of nature, thrift, travel, economy, commerce, agriculture, etcetera.

The teacher proves that he has **Student-** been, and is a student himself. If **ship** study is a right mode, it is a right mode for all. If willing to learn is a right attitude, it is a right attitude

THOUGHTS ON TRAINING

for all. The so-called instinct which appears to resent study renders study valueless. The ability to study, or to think or to meditate, or to concentrate, or to weigh matters of admirable consequences, is a necessary quality of earnest endeavor and he is as willing to exemplify his integrity as he is to exemplify efficiency in any work. He shows his pupils the way by the proofs of his qualifications as a musician shows his pupils the way, by his skilful performance. To be able to study with the children is a creditable insinuation on the preparation of the teacher.

**In the
sense of a
shepherd**

There are many interesting subjects arising with which the teacher may need to acquaint himself and his frankness in the minor details is one way of using an opportunity to hold the confidence of his associates

SCOPE OF THE TEACHER

to help those whom he is striving to help—to feed his sheep. During school hours the teacher sees that the children have as many comforts as is in his power to give. He sees the richest and most important topics in the text books, and dwells on those like a shepherd grazes his flock on the greenest pasture. What will a careful shepherd not do for his sheep? He will not tantalize them or allow them to go astray because his service is good, and GOOD must be thought of as both an adjective and as a noun.

None of the foregoing qualities can hardly be manifested without bringing into prominence the sense of a judge; not a material judge, either, but in the spirit of such declarations as “And ye shall know the truth, and the truth shall make you free.” (St. John, 8:32.) “Be not deceived; God

In the
sense of a
judge

THOUGHTS ON TRAINING

is not mocked; for whatsoever a man soweth, that shall he also reap." (Galatians, 6:7.) Owing to the pronounced difference which constitute the instructor's position he is continually called upon for a decision. Decision is judgment. The meaning is not restricted to legal documents, neither do all the official judges sit upon the political benches. It will be well for us to investigate the meaning of judgment with its following synonyms; discernment, decision, determination, award, estimate, criticism, taste, discrimination, penetration, sagacity, intelligence, and understanding.

**Broader
meaning**

The dictionary further says that "Judgment is the operation of mind involving comparison and discrimination, by which a knowledge of values and relations of things whether

SCOPE OF THE TEACHER

of moral qualities, intellectual concept, logical propositions, or material facts, is obtained." This is natural effect over which Mind governs. Psychology does not solve the problem far enough to explain infinite Mind whether the individual is conscious of his judgment, or whether he is a man of letters, or whether he is a man of mere instinct, the rational mind is constantly judging. It may be judging correctly, or incorrectly, but incorrect judgments are not the redemptive thoughts. Righteous judgment, discrimination, and discernment are the mind-filled thoughts which know no bound. They form the golden thread of soul whose effect has no other cause, or source, but the Infinite.

THOUGHTS ON TRAINING

Good over
evil

Broad as the teacher's scope may seem to be there are yet harmonious senses which, if studied, will so widen the scope of the pursuers of other vocations that troublesome phases will become less burdensome—more pleasant and more profitable to all classes of people. There is no position in which there is returned as much good for evil as is from the teacher's desk. The real teacher does not gain by trying to "get even" with students and parents. He does not destroy evil by exposing the faults of a child to the other children and like sinful mind seeks to publish, or misrepresent the intentions of the teacher. The evil from either side should be healed rather than spread. If the teacher wins he must win at the game—not by some slight of hand, cheating, or lying—and his game is not a game of retaliation. His game

SCOPE OF THE TEACHER

is justice, and the teacher must be just. He can neither be ashamed to talk of God and prayer nor ashamed to try to prove what he preaches.

He cannot voice adverse insinuating remarks against his pupils, because the pupil voiced an error against him; if the teacher does deal in this method he places himself upon the same mental plane with that of the pupils. He cannot return an offense to his patron for some "second-hand" information that has never been proved; if he does he places himself on the same mortal plane with his patron. He is like unto a sower going out to sow. He may sow seeds of kindness; seeds of honesty; seeds of redemption; seeds of forgiveness; seeds of love. Some fall by the wayside, but he must sow; some may fall in stony places, but he

Sowing the
way

THOUGHTS ON TRAINING

must sow; some will fall into fertile ground in proportion as he continues to sow. Now, there is nothing to keep a sound seed in the ground from growing, but since our seed of forgiveness, and so on, are mental they are, of course, sown in a mental realm.

Seed and environ- ment

There are a few conditions, however, if maintained, which add to the environment of the seed; to do a deed rightly there is not but one motive, namely: to glorify the Father. Then there must be faith in this purpose that its principle, or cause, will govern when we sow a seed righteously. In the vegetable kingdom we do not expect instantaneous manifestation of that seed. It may take it days, months, or years to germinate, form a plant, and bear fruit. It is frequently much the same in the mental

SCOPE OF THE TEACHER

kingdom; a thought should have time to develop into good; it may require years, but purpose, and faith, and patience during the years of nature's budding, blossoming, and ripening will finally control the richness therein.

“Cast thy bread upon the water; Exhorta-
for thou shalt find it after many tion
days.” (Ecclesiastes, 11:1.) “So
shall my word be that goeth forth out
of my mouth; it shall not return unto
me void, but it shall accomplish that
which I please, and it shall prosper in
the things whereunto I sent it.”
(Isaiah, 55:11.) So far as authority is
concerned occasionally it may be
necessary for the teacher to assume
the responsibility of a parent, and
there are other phases, or school
problems, peculiar to each school that
the teacher is compelled to work out
for himself. To discourage, or to

THOUGHTS ON TRAINING

condemn is not the purpose of one word in this volume; much to the contrary the author seeks to encourage and promote, if possible, the transcendent thought that the reader may have more faith—faith in God; faith in himself; faith in mankind—faith, UNDERSTANDING.

**A fact
remains a
fact**

You may say the requirements are too high; the scope is too extensive or that the demands are too multitudinous for you to perform the tasks of teaching. Nevertheless, whether you have seen the scope or not, it has existed all the while; whether you have counted the requirements or not, or whether we have ever taken the time to numerate the constituent labor of the field, the position of the teacher has not changed; the scope, the requirements, the deeds has been present from first

SCOPE OF THE TEACHER

to last; personal opinion may throw its various interpretations on a fact, but a fact remains a fact.

Teachers may say that they can not cover the ground, but they are covering the ground, and many of them are doing the work without realizing how much they are doing. Many of them are performing this service not in acrimony, malignity, or moroseness, and smoothness. Their employment is a test which is not recorded in such a manner that you can look about you when the day is over and see your steps in volume; or look up and down a figured page to gain a comparison of a day's employment. There is benefit from the teacher's desk of which there is no human record made—neither in deed can be—and within the realm of correct thinking the scope of the teacher

No record made here

THOUGHTS ON TRAINING

exists whether he sees it or not. He is a leader, dispatcher, captain, soldier, pedagog, student, shepherd, judge, and sower regardless of whatever sense he may feel of his appellation.

“There is no noble height thou
cans't not climb,
All triumphs may be thine in
Time's futurity;
If whatsoe'er thy fault, thou dost
not faint or halt,
But lean upon the staff of God's
security.”

PART THREE

“The quality of mercy is not strained,
It droppeth as the gentle rain from
Heaven

Upon the place beneath; it is twice
blest—

It blesseth him that gives and him
that takes;

’Tis mightiest in the mightiest; it
becomes

The throned monarch better than his
crown;

His sceptre shows the force of tempo-
ral power,

The attribute to awe and majesty,
Wherein doth sit the dread and fear of
kings;

But mercy is above this sceptered
sway;

It is enthroned in the hearts of kings,

It is an attribute to God himself;

And earthly power doth then show
likest God’s

When mercy seasons justice.”

—Shakespeare.

PREFACE TO PART THREE

The faith that is dominating this little volume is, that nothing can prevent its reading. If it is right for the world to have it, the world shall receive it. If divine Principle opens it to good, no man can close it, and if Principle has closed it to evil no man can open it. "He that openeth, and no man shutteth; and shutteth, and no man openeth." (Revelation, 3:7).

**Dominat-
tion**

Politically it is independent—vindicating the measures that worketh justice and peace, regardless of person, or position. Religiously, it is Christian, countenancing one infinite Supreme Being—God as all-in-all.

**Politically
and
religiously**

**Common
law**

Its highest protection in common law is the first Amendment to the National Constitution, Article I: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

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Pages	Books	Chapter and Paragraph
119	Acts.....	17:28
119	Colossians.....	1:17
24	I Corinthians	11:29, 30
129	Ecclesiastes.....	11:1
124	Galatians.....	6:7
129	Isaiah.....	55:11
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9	II Kings	4:2
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93	Romans	13:12
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5	St. Matthew.....	11:28
93	St. Matthew.....	16:27
75	St. Mark.....	7:15
123	St. John.....	8:32
67	St. John.....	17:3
5	St. Luke.....	12:37

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BENEDICTION

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

—Jude, 1:24, 25.





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